

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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CONTENTS

	PAGE
LOVING AND HATING	193
DOES THE NEW TESTAMENT FORBID THE USE OF FORCE?	194
THE PARISHES AND MISSIONS OF THE CONVOCATION OF WEST PHILADELPHIA	196
MISCELLANEOUS	
THE BIG BROTHER MOVEMENT	201
SOCIAL SERVICE ESSAY COMPETITION	201
THE KNIGHTS OF ST. JOHN: A SECRET ORDER FOR BOYS	201
AN ORDINATION SERVICE	204
THE TRAVELING LIBRARY OF THE CHURCH PERIODICAL CLUB	204
MID-WINTER BANQUET OF THE DIVINITY SCHOOL	204
GIRLS' FRIENDLY SOCIETY	205
IN MEMORIAM	205
SOME CONVOCATION HAPPENINGS.	206
THE GALILEE MISSION	212
THE NEWS DEPARTMENT	207
THE BUSINESS PAGE	202
EPISCOPAL APPOINTMENTS FOR MARCH AND APRIL	202
THE DIOCESAN BULLETIN	203

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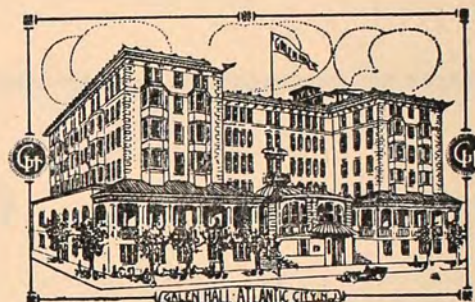
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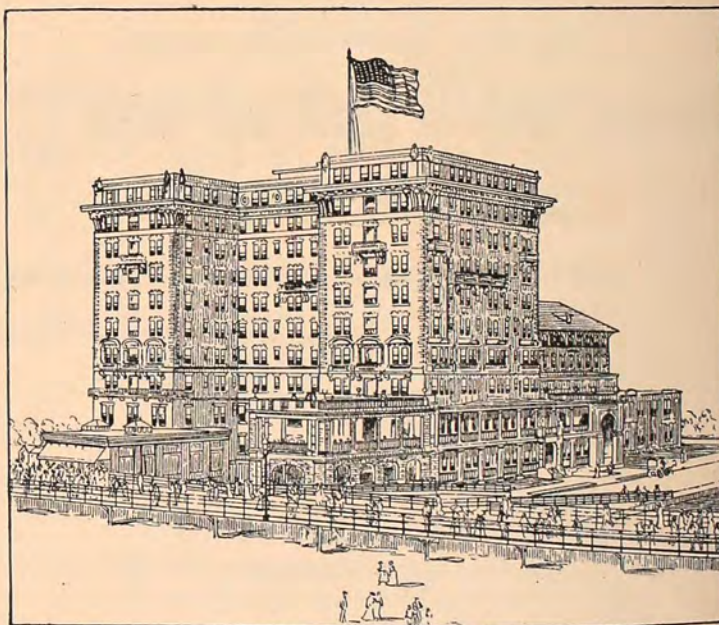
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. No. 6

PHILADELPHIA, MARCH, 1917

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Loving and Hating*

"O ye that love the Lord, see that ye hate the thing that is evil." These are great words for us to hear—good words for us to keep in mind—as Christians and as citizens this Lent. I think the Psalmist in Jerusalem—if he lived there—must have had in mind a group of men and women very like this group met here in this Philadelphia theater in this year of grace—like us, of course, not at all in face and fashion—but very like us in soul and spirit. "O ye that love the Lord"—he could say that of them and say it honestly. They were not in the least atheists. They were not in the least inclined to deny God. On the contrary, they openly, and no doubt eagerly, acknowledged Him. They probably were familiar with what we call religious feeling—or religious aspiration. They were proud of being Jews, just as we should feel outraged if any one said we were not Christians. A very hopeful and optimistic person like the Psalmist, especially were he himself full of the knowledge of how lovable God is, would do his best to do justice to all pious inclinations—would make the most of them. There is, perhaps, a generous stretching of the truth, but there is not a particle of sarcasm in his account of *them*—of *us*—as people who love the Lord. *But, but*, with all his charity he is evidently awfully afraid. One can love blindly—wilfully—uselessly. One can make an idol, set it on his shelf or in his heart, and worship it and call it God. Love can cheat itself and try even to mock its very Lord. Love, that is, must be tested as to its quality, else it may lead to hell instead of heaven, and there is one, and one only, all sufficing test.

It is wonderful, brethren, how the old Book vindicates itself. I fancy the final test of the inspiration of the Bible will always be—not the laborious verdict of the critic and scholar, but just the keenness of the edge of the Spirit's sword cutting into the very heart and soul of us. And surely that sharp edge of the very truth of God is in the words "ye that love the Lord, see that ye hate the thing that is evil."

See what it means. The great controlling truth is that God hates evil, and that fact of holy hatred takes us to very heart of Godhead. It is of God's very essence that He is utterly, remorselessly, resistlessly, hostile to all evil, setting His Almighty will to this one end, that every breath, and sign and memory of it shall be consumed. If this were not true of Him, He would not be God. There can be no sort of question as to this. It is the very corner-stone of Christian, no less than Jewish, faith. It is the very thing to which Christ's birth of Mary and His death upon the Cross bears witness. These would be unthinkable, incredible, unless back of them, behind them, preparing for them, leading the way to them, making them right and reasonable, explaining God's willingness to endure the uttermost humiliation for us men and our salvation, unless shining through all the wonders of the Gospel story, were the burning light of God's pure holiness, the flame of His hatred of and hostility to evil.

There can be no more soul-destroying error than the idea that somehow or other God's love is inconsistent with His holiness, that in order that He may love us more, He must hate evil less. Nay, the very measure and motive of His love for us, His children, is His perfect understanding of our danger in the face of our common enemy, his enemy and ours.

Watch a mother wrestling for her child's life against disease. Watch a father yearning over his boy as the first hot breath of vice assails him. Watch a pure woman, straining every nerve to shield a weak and tempted sister. Just so—though at the level of His absolute perfection—God loves the sinner as He hates his sin. God's hate of evil is so potent, so overwhelming, that He is willing out of pure love to die for us that He may save us from it.

That great eternal blessed truth clears the way to the whole meaning of the text. If God hates evil so, all who would love Him must hate evil as He hates it. "*Must*" hate it, yes, even by the compulsion of their own self-interest—of their own hopes of safety—"Can two walk together except they are agreed?" Is it not

*An address at the Garrick Theater on Ash Wednesday, February 21st, by the Right Rev. Philip M. Rhinelander, Bishop of Pennsylvania.

absolutely clear that "without holiness no man shall see the Lord?"

Brethren, am I not right in thinking that our common, fatal failure in these days, yes, both as Christian and as citizen, at this time of crisis and of judgment, is that we have no hate of evil? that we scarcely believe in its reality? There is a shrewd saying current that the devil never played a cleverer trick on us than when he persuaded us to disbelieve in him. At any rate here is evil all about us—malignant, cruel, sordid, deliberately false, gloating over broken faith and violated honor, greedy, unscrupulous, corrupt. And we blindly and blandly talk of ignorance; of circumstances; of different points of view, and ways of judgment; of steady, inevitable progress. We are convinced and rather proud of the conviction, that hatred of sin and evil would mean narrowness, intolerance, failure in charity, lack of Christian love.

I would warn you with all my sense of deep responsibility against such poisonous delusions, against such inexcusable and fatal blindness. Patriotism in its highest and holiest sense is in the balance, and our national character, and the conservation of all Christian civilization and institution. Yes, and our own personal salvation, and our own purity and power, as makers and messengers of peace, as instruments and agents, in the coming of the Kingdom in which there shall in no wise enter anything unclean, or he that maketh an abomination or a lie, where there shall be no curse any more, and the throne of God and of the Lamb shall be there, and His servants shall serve Him.



Does the New Testament Forbid the Use of Force?

By MISS MARY E. CLARKSON

Are the pacifists right when they claim the authority of the New Testament in behalf of their contention that all war is wrong? If Christ's words in the Sermon on the Mount really forbid all resort to force, then the duty of His followers is plain. But do they? The great body of Christians has always refused to take the injunctions "Resist not evil" and "Whosoever shall smite thee on the right cheek, turn, etc.," as referring to acts whether of nation or individual in self-defense or in defense of justice. Is reason on their side, or are they from the hardness of their hearts wresting our Lord's plain words from their meaning? It is a pressing question, because if this rule of Christ does deny all use of arms, then the loyal Christian is liable to find himself continually at variance with the state. He can neither serve his country in war nor call upon it for the protection of his property or his family; for the police system rests, equally with the military, upon a basis of force.

The principle which may thrust a man into such a predicament must be securely grounded to insure his adherence. But what does the case for applying these

precepts in the "Sermon on the Mount" to all use of force actually rest on except the rather discredited method of literal interpretation? That method breaks down as soon as the attempt is made to apply it thoroughly; for only a few verses further along it would commit you to the incredible. For if the rule to meet violence by turning the left cheek is always binding, why is not the rule to overcome sensuality by plucking out the right eye equally so? Why should patent absurdity release any sooner than patent unreasonableness? Then how deal with "He that hateth not his mother" and similar verses? How reconcile "Let your light so shine before men" with "Let not your right hand know?" How justify ploughing, reaping and sowing with the exhortation to "Behold the fowls of the air?"

There is another inconvenience too about this literal method, that it releases from legitimate burdens as fast as it imposes vexatious ones; for you cannot in the same breath insist on the face value of words and yet draw on them for their latent spiritual significance. If turning the right cheek is construed as an absolute prohibition of physical resistance then it cannot imply any restraint on mental force. Though the fingers may not grasp a weapon, the tongue may cut as sharply as it will, whether to serve a noble or a selfish end. We must give to the sturdy beggar but may overlook the man who cannot bring himself to ask for help—or neglect any form of suffering that did not have its counterpart in ancient Palestine.

To turn, however, from travesty and quibbling to the context of these verses in the Sermon on the Mount, it would seem that our Lord's thought was of reprisals and then of the entire mental attitude towards the claims of other people. A reasonable, conciliating temper, ready to suffer in the cause of good will, apt to prefer the interests of others before their own is the requirement, but that temper will express itself, according to circumstances, now in submission, now in active strife. To consider the question in the light even of the immediate context is not enough. We need the evidence of the New Testament as a whole, as it informs us of Christ's own teaching and example, then of the impression made on His contemporaries, and finally of the attitude of the Apostolic Church.

Now the Evangelists tell us what stress our Lord laid on certain lines of teaching which ran counter to the prevailing opinion of His time—such, for instance, as the importance of the motive, the inward temper. How constantly He dwelt upon that thought! How it colored both parable and precept! The Synoptists and St. John alike bring out this feature of His teaching. So we should expect a like insistence on any principle that was very near His heart and opposed to current tendencies. Considering, therefore, how deeply trust in force was imbedded in the civilization of the period, we should expect Christ, if He really meant to abrogate all resort to it whatsoever, to give to the denial a larger place in His teaching. It is in vain, however, that we look for any such emphasis on non-resistance.

When did violence draw from Christ so sharp a rebuke as hypocrisy? What parable is leveled at self-defense? The parables indeed refer frequently to force; almost it might seem as if our Lord assumed its use under certain circumstances as justifiable.

Now if from our Lord's teaching we go on to the acts of His life, we read of a certain centurion singled out for warm praise, and though this centurion's military training even colored his confession of faith, yet he was not on that account the less commended by our Lord. A singular circumstance this if war were really in hopeless conflict with His teaching! What an opportunity was lost there for rebuking the military spirit! Too much stress need not be laid on this incident, but what are we to make of the Cleansing of the Temple, if we are to believe that He never countenanced force? Jerusalem was crowded in Passover Week and the press thickest around the Temple. Citizens and strangers, the good and the bad, men, women and children were mingled in the throng. Beside the excitement of the festival, there was the strain on the one side of trying to get through with as little expense as possible, on the other of trying to wring the utmost advantage out of the golden occasion. Under such circumstances to turn sheep and oxen loose and overthrow the money-laden tables of the traffickers was to open the gates for accident and injury, thefts, losses, disorder and even violence. Yet this was what Christ did. Having decided that justice and religion required a protest against the desecration of the Temple, He made that protest vigorous and effective. The authoritative manner of the act no doubt counted for more in the result than the actual physical force used, but it is none the less undeniable that force was used openly and unhesitatingly, with the results plainly foreseen.

That the ruling classes in Jerusalem regarded this act of Christ not merely as a denunciation of their conduct but as an attack upon their authority, is plain from the fact that they almost immediately took measures for His death. If the wrongfulness of resistance had been a cardinal point of His doctrine, would they have been so afraid of Him? Why seek to take Him by night? Why so many precautions?

If it is urged that the cleansing of the Temple was after all only a minor use of force, as it were—an act that involved no loss of life, and that our Lord did suffer Himself to be captured and crucified rather than resist, then it must be remembered that for this forbearance He had other motives. He had steadily refused to use miraculous power in His own behalf, and without miraculous aid what headway could twelve unarmed men make against Roman soldiers? Opposition, by sacrificing His disciples' lives, would only have defeated His own purpose of founding the Church for which He had trained them. Further, and more important, the Gospels show that our Lord looked on His sufferings and death as part of the purpose of the Incarnation. We cannot therefore regard His submission to violence as an example binding under all circumstances without regard to the end in view.

Now though we cannot find that Christ repudiated all resort to force, is there yet anything to show that such repudiation became the rule of His Church after His death? Not in the Pauline or the Catholic Epistles, unceasing as they are in recommending gentleness and meekness. The right of self-defense or the defense of the weak never became a burning question in the Early Church. It was not among the difficulties St. Paul had to deal with. Yet of this we may be sure, had a principle which struck so hard at common sense and reason and all established modes of life been put forward as an integral part of Christianity, it could not have failed to evoke controversy of which some trace at least would appear in the earliest writings. Yet far from discovering such trace, we see St. Paul appealing whenever necessary to constituted authority for protection. Is it likely that the Apostle who so often risked his life for his faith would have shrunk from submitting to violence if that were involved in his obedience to Christ? Further, St. Luke, whose gospel contains some of our Lord's most uncompromising sayings, betrays no consciousness that the Apostle when claiming his rights as a citizen of the Empire, was disobeying the laws of the Kingdom of Heaven. It is to be noted, also, that as in the Gospels, our Lord's praise was bestowed upon a centurion, so in the Acts a centurion is chosen, for his blameless life, to be the first fruits of the Gentile Church. St. Peter neither called upon Cornelius to give up his profession nor showed the least sense of incongruity in the situation. Now how account for all this if the wrongfulness of all force had been one of the leading principles in Christ's teaching?

Nothing is plainer than that if His teaching was everywhere obeyed no wars could ever begin, for it is aimed against pride, covetousness and every other temper that induces war. But it is equally plain that in this uneven world there are men and groups of men whose conduct endangers all within their reach. Surely the Sermon on the Mount was not intended to teach that such should be allowed free course in their ravages—that if they refuse to hear reason, no hand may be lifted against them. Surely when Christ forbade retaliation for personal injuries He did not thereby enjoin us to be passive onlookers at injustice, to fold our arms in resignation when we cannot check inhumanity by reason and persuasion.

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GRACE CHURCH

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Rector.

The year 1917 will mark the ninety-first birthday of Grace Church. In the year 1826 a few members of old St. Andrew's, at the suggestion of the rector, the Rev. Dr. Bedell, began a special missionary work in what was then the northwestern suburb of Philadelphia, in a building on Ninth Street near Vine, not far from where the Galilee Mission now stands. The Rev. B. P. Aydelotte was the first clergyman in charge, but in May, 1828, the Rev. Benjamin B. Smith, afterwards Bishop of Kentucky and later Presiding Bishop of the Church, was elected rector, the congregation having purchased a building on Eleventh Street between Vine and Wood, known as "Bethesda Meeting House." This section was known as "Palmyra Square," Penn Township, being at that time outside the corporate limits of Philadelphia. In the following year the parish was admitted into union with the Diocesan Convention.

The population of the neighborhood increased rapidly, as did also the Congregation of "Little Grace Church," and the need of more commodious quarters began to be acutely felt. Mr. Smith resigned in 1830, and was followed by the Rev. Cyrus A. Jacobs, who was succeeded in the fall of 1832 by the Rev. S. C. Brinckle, during whose rectorship the site at the corner of Twelfth and Cherry Streets was purchased and the new church completed sufficiently to be used and consecrated in 1833. But things did not go very well, and Mr. Brinckle resigned, and the Rev. William Suddards, an Englishman by birth, but at that time in Zanesville, Ohio, was elected rector. He is said by those who knew him to have been a man of strong faith, devout life and spiritual force which, united with a fine voice, earnest feeling, poetical vision and ripe scholarship, enabled him soon to bring about remarkable results. He certainly must have been many of these things to have accomplished what he did at Grace Church. And his work was aided by his long rectorship—forty-seven years—for, as we have seen in so many instances in these histories, long rectorships in the early days of parishes in and around Philadelphia made for the upbuilding of strong churches. During his rectorship the growth of Grace Church was continuous until it had a communicant list of 2,000, and chairs had to be placed in the aisles to accommodate the numbers

who attended, and among its congregation were many persons prominent in public life. During this long period Grace Church also contributed many of its members for the formation of parishes in the newly-built sections of the city, and encouraged and aided them in becoming independent.

Enfeebled by years, Dr. Suddards resigned, and became rector emeritus in 1879 and died in 1883. Then was experienced the only disadvantage of long, able and acceptable rectorships. In the case of too many people who had never known any other rector, their attachment to the parish was really more to the personality of the rector than it was to the church, and his death caused a loss of interest on the part of many such persons, and for a while the congregation was much diminished in numbers. Then, too, where people have moved to other neighborhoods, but still keep up their attendance at their old church, they frequently make a change of rectorships a time for breaking old ties and forming new ones. But Grace Church was fortunate in securing the Rev. Dr. Reese F. Alsop to follow Dr. Suddards. He stayed the decrease, and the church began to show new growth and to develop great efficiency in Christian work.

He urged the beginning of an endowment fund, and the first offering for that purpose was taken at Easter, 1883, and amounted to \$6,000.

Dr. Alsop resigned in 1886, and went to St. Ann's, Brooklyn, of which parish he is now rector emeritus. His successor at Grace Church was the Rev. James S. Stone, D.D., who came from Montreal, but had been prepared for the ministry at the Philadelphia Divinity School. During the nine years that he was in Philadelphia he made a great impression upon the diocese, and was much sought for for addresses, special lectures and in connection with Sunday-school work. He held the congregation together at a critical period of its existence when the extension of the Reading Terminal and the encroachment of business houses began to change the character of the neighborhood. When he resigned there was naturally a feeling of disappointment and discouragement, and some families took the occasion as an opportune one for joining parishes more convenient to their places of abode.

His successor, the present rector, the Rev. H. Richard Harris, D.D., who for ten years had been rector of St. George's, Brooklyn, had a difficult situation to face, but, aided by a small band of faithful families, held the fort for the first ten

years at the Twelfth Street site. During this time the endowment fund was nearly doubled, every financial obligation promptly met, and the church was renovated inside and out, and electric lights put in, and everything possible done to attract and hold a congregation. But by 1911, although it was hard for the older members to think of abandoning the building which had been the scene of so many sacred and tender associations, it was realized that the church must move to another locality if it was to preserve its organization and continue to do any effective service. The property was sold to the Philadelphia and Reading Railway Company, and the last service was held on Easter Day, 1911. It is rather to be regretted that the purchasers did not tear down the building or make such changes as would have greatly altered its interior appearance. As it is, at present it is called "The Old Church Furniture Depot," and if anyone will step inside he will be forced to admit that no name could be more appropriate. The furniture is there by the thousands of pieces, covering the floor, filling the galleries and lining the walls to the very ceiling. But, unfortunately, it is also most manifestly still a church interior, for there, at the east end, is the raised platform upon which the Sacrament was administered, the Word preached and prayer offered and praises sung, and many a man and woman made man and wife, for more than three-quarters of a century. And there is the middle aisle, along which for so many Sundays worshipers proceeded to and from their pews, and up and down which went many a wedding and funeral procession. And all cluttered up with a motley collection of furniture, and looking as if a great rummage sale was about to take place. The writer happened in there not long ago, to price a bookcase which he saw upon the sidewalk. The sight was rather painful, and he left quickly. But perhaps that was partly because the price given him seemed exorbitant! He does not wish to intimate that the House of God has become a den of thieves, but it certainly has changed from a house of prayer to a house of merchandise, and there ought to be some way of preventing the practical sacrilege involved in a building which was so long used for worship being used for baser purposes. No doubt when old Grace Church was sold it was assumed that it would be demolished. But it hasn't been, and it is alarming to think what a good dance hall or "movie" it would make! Let other parishes take warning.

When the time came for Grace Church to move it had the advantage that comes from having thrown out an "anchor to windward" some twenty-five years before in the founding of Grace Church Chapel in West Philadelphia, at Girard Avenue and Fortieth Street, which was later moved to the present site. When Grace Church itself moved to this new field \$60,000 was expended in erection of a new chancel and various other improvements to the building and grounds, and in the building of a parish house. Although the neighborhood has suffered many changes, and it is somewhat uncertain what will be the character of the permanent population, the location still presents a good opportunity for useful work. The parish reports 300 communicants, values its property at \$80,000, has an indebtedness of \$6,000 and an endowment fund of \$150,000. It contributes \$262 to the work of the Convocation.

MEMORIAL CHURCH OF ST. PAUL, OVERBROOK

In 1896-97 the region known as Overbrook Farms was rapidly and surely rising into a very desirable residence neighborhood. The people of the settlement who were interested in the Episcopal Church found that all the nearest churches were too far away. St. Asaph's, Bala, to the east; St. John's, Lower Merion, to the west, and St. Barnabas', Haddington, to the south, with other churches in West Philadelphia, were all too remote. Besides, the people of Overbrook Farms felt that their beautiful place of residence would be incomplete without a church. Accordingly, we find on record that the Bishop of the Diocese and the Convocation of West Philadelphia were anxious to advance the project as soon as it might be reasonably feasible to do so.

On May 20, 1896, Bishop Whitaker wrote in reply to a letter from residents of Overbrook: "I should be extremely glad if the way could be opened for beginning a good Church work in Overbrook, and I am hoping that such may be the case before very long. I shall be glad to hear of anything encouraging concerning the work of which you have written." The Bishop appointed the Rev. Cyrus Townsend Brady, who was at that time Archdeacon of Pennsylvania, to take the matter into consideration and to guide the people of Overbrook in their work to organize a mission. One hundred and one signatures were obtained of those who were "interested in the establishment of an Episcopal Church in Overbrook." When the Archdeacon endorsed the paper he added: "The location is far enough from other churches not to interfere; the character of the settlement, necessity for providing for the children, the future of the Church work in that locality, demand it."

A meeting was held in the Sayward School, January 15, 1898, attended by

more than seventy signers of the declaration, when the following resolution was adopted: "That this meeting, steadfastly looking forward to the hope of a parish, duly petition the Bishop to establish an independent mission in this place." Soon thereafter the diocesan permission was granted, the formal consent of the three adjacent parishes was secured, and on Sunday, February 27, 1898, the first services were held in the Sayward School, Archdeacon Brady officiating. From this time the progress of the mission was steady and marvelously successful. The records show how by donations and loans the people made the large school room dignified and worthy the worship of Almighty God. They gave willingly of their time, their talents, their money and their goods to make the services attractive and reverent. A volunteer choir and organist furnished music at all the services. On May 1, 1898, appointed by the Bishop, the Rev. Edwin A. Gernant became minister-in-charge of the mission, and a permanent organization was effected by the election of officers and an advisory committee of men and women to transact the business of the mission.

For less than two years services were held in the school rooms, but during that time history was in the making and events happened rapidly. The energetic advisory committee, with the minister, not only provided for the needs of the mission, but also took steps towards the purchase of a site for the future church. The lot selected extends along Lancaster Pike from Sherwood Road to Overbrook Avenue, and the church building was forthcoming. So, just as the people were getting accustomed to their surroundings in the school building and had well completed its religious furnishings, all the work had to be done over again: for during the summer and autumn of 1898 we find them securing pledges of chancel, sanctuary and other furniture necessary to completely equip the beautiful church building so soon to be erected.

The approval and consent of the Bishop and Standing Committee having been obtained, the Mission of St. Paul, Overbrook, resolved to become a parish, and on October 28, 1898, proceeded to the election of vestrymen. On February 20, 1899, the Court of Common Pleas granted the charter. On April 27, 1899, ground for the church was formally broken, the first spadeful of earth being moved by William Simpson, 3d, grandson of the donor.

May 2, 1899, the Parish of the Memorial Church of St. Paul, Overbrook, was admitted a member of the Convention of the Diocese of Pennsylvania. The cornerstone of the church was laid June 17, 1899, the Rt. Rev. O. W. Whitaker officiating.

The Rev. Cyrus Townsend Brady became rector of the parish on October 1, 1899. During this year, 1899, rapid

progress was made on the building, and on Christmas Day the first service was held in the church though the structure was not quite finished.

For the selection of an architect the Building Committee had held a competition during 1898 under the technical advice of Professor Laird. To this eleven architects were invited, the subject of the competition being a group of buildings: church, parish house and a rectory. The design of Frederick M. Mann being adjudged best, he was appointed architect of the church building.

In point of architectural character the group of buildings was composed in the spirit of the English country church, and formed an admirable example of churchly architecture: with its simple dignity of mass, good proportions and refined detail.

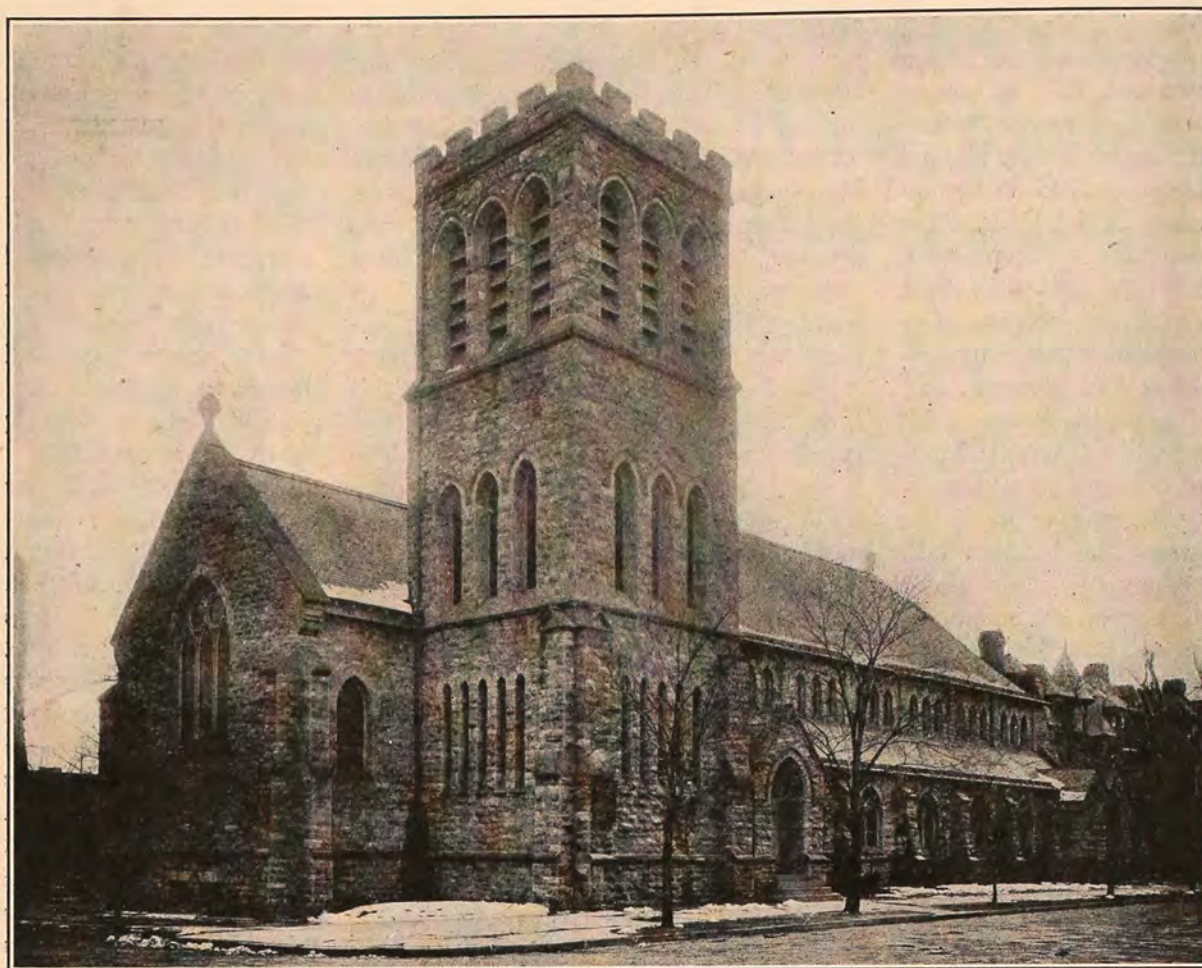
The parish house was erected by the congregation in 1900-1901, and in 1903 the enlargement of the church proved desirable and was carried out by the original donors. This effected an increase in the seating capacity from 350 to 600.

The beautiful church is a memorial to William Simpson, Jr., and is erected by his widow, Mrs. William Simpson, Jr., and his son, W. Percy Simpson, who together offered to erect the church if the congregation would purchase the land. This was agreed to, as we have already seen, and in 1900 the people erected the parish house. Thus the group as originally proposed is complete, with the exception of the rectory.

Many memorials have been added to the church, notably a fine organ and numerous windows, the later of which have been designed under a comprehensive scheme to ensure in the subjects a sequence of religious meaning and artistic harmony of treatment. A planting scheme for the grounds is under consideration to give an effective setting to the buildings.

A circular issued in October, 1899, is an interesting document, for it indicates the remarkable accomplishments during the twenty-two months in which services were held in the school house. One column shows "Articles needed." While they are many, they are comparatively unimportant. But under the heading "Already provided for," we find this astonishing showing: "The church building altar, reredos, font, pulpit and chancel rail, lectern, altar rail, altar desk, altar cross and vases, communion service, chancel window, litany desk, church bell, hymn boards, pipe organ, choir stalls, hangings, lantern for pulpit, alms basin and plates." It reads like the days of the building of the tabernacle when the people gave "willingly and with the heart."

Still the fine spirit of sacrifice was not exhausted, for in the year following all this work to secure the church and furnish it (1900) the people raised enough money to erect the commodious parish



CHURCH OF THE ATONEMENT

house, with its fine hall and many rooms. After two years Mr. Brady resigned the rectorate and Dr. John B. Falkner was in charge until the following year, when the Rev. George G. Bartlett, assistant minister at Grace Church, New York, was called and remained six years.

In the spring of 1908 Mr. Bartlett resigned to become dean of the Cathedral of Faribault, Minnesota, and the Rev. William R. Turner, rector of St. Michael's Church, Washington, D. C., became the rector, which office he has recently resigned to take effect Easter, 1917.

CHURCH OF THE ATONEMENT

West Philadelphia

THE REV. CHARLES W. SHREINER,
Rector

The preliminary meeting for the organization of this parish was held on November 11, 1846, at the house of the Rev. Mr. Spear, who fostered the enterprise for several months, but refused to become rector. The first services were held in the parlors of the Wills Eye Hospital, on Logan Square, and continued there till the new church was ready for occupancy.

Rev. Kingston Goddard, D.D., was the first rector from 1847 to 1859. Under his direction the church at the corner of Seventeenth and Summer Streets was erected. It cost about \$24,000, with a ground rental of \$10,000 at six per cent. Quite a wealthy and influential set of people found their way into the region and were attracted to the new church. One year after the building was consecrated it was thought necessary to make

a large addition in the form of a transept. When Doctor Goddard resigned to go to Christ Church, Cincinnati, Ohio, he said the Atonement was the largest church in the city.

On the first day of August, 1859, the Rev. Benjamin Watson, D.D., began a pastorate destined to extend over a generation. It was given to him to serve the parish not only in the days of its greatest prosperity, but in the sad days of adversity. When the day came that saw the change of the choice residential section of the city from the north to the south of Market Street, it marked the beginning of the decline of the strong churches of Grace and the Atonement. Doctor Watson said also that he buried sixty heads of families and there were none to take their places. After thirty-two years of service he resigned in February, 1892, and was made rector emeritus.

The parish then raised a special fund and invited Rev. I. Newton Stanger, D.D., to be their rector and make with them a three years' effort to save the church from extinction. He introduced a vested, mixed choir; the organ was rebuilt and placed beside the chancel, and the church was restored to its original form, by the cutting off of the transept and making it into a Sunday-school room. He made an earnest effort to remove a mortgage and the perpetual ground rental, but though \$2,000 was paid on the mortgage and he secured the promise of \$10,000, the remainder could not be obtained.

As a result of the new order of things, the congregations and the income increased. The *Convention Journal* of 1896

reports \$9,500 as the receipts of the Atonement. But in two years it became evident to rector and vestry that the transient inmates of boarding houses were either unable or unwilling to rent pews or sittings, and too great a burden rested upon the few remaining families. It was decided to attempt removal to West Philadelphia and to unite with St. Paul's Chapel, Forty-seventh Street and Kingessing Avenue. January 1, 1896, Doctor Stanger became minister-in-charge of the chapel, by appointment of Bishop Whitaker, and for six months services were maintained by him in both places, with the help of the Rev. Fleming James, D.D.

The Atonement at Seventeenth and Summer Streets was closed in June, 1896, but the Sunday-school held sessions until 1897. For over a year the corporation made every effort to sell their property to anyone who would agree to maintain church services, receiving at one time the offer of \$30,000 (over and above their liabilities), which they hoped to bring as their part in the consolidation with St. Paul's Chapel. But through no fault of theirs the plan was not consummated. Finally the church was given to St. Luke's and Epiphany upon their assuming the liabilities of the corporation, amounting to about \$20,000, the Atonement retaining nothing but its charter, rector, vestry and two small memorials and the heavy silver communion service.

HISTORY OF ST. PAUL'S CHURCH

In 1888 the Rev. E. T. Bartlett, D.D., dean of the Divinity School, began to hold public services in the chapel of the



INTERIOR OF THE CHURCH OF THE ATONEMENT

institution, for the people of the neighborhood. In 1891 the Rev. L. W. Batten, Ph.D., was appointed by the Bishop minister-in-charge of what was then called the Divinity School Mission. The rapid growth of the work led ultimately to the building of a large parish house on the corner of Forty-seventh Street and Kingessing Avenue, which was erected largely by wealthy men of Philadelphia, interested in the mission. The Rev. Doctor Batten having become a professor in the Divinity School, the Rev. James A. Montgomery was put in charge, and the new parish house was opened for services by the Bishop of the Diocese on October 7, 1893, under the name of St. Paul's Mission.

When Doctor Stanger took charge of the Mission in January, 1896, he found

the governing power was vested in the Bishop, the faculty of the Divinity School, the pro-vestry, and a committee of wealthy men of the city who had given a fund, nearly exhausted, for the support of the minister-in-charge. Every suggestion of improvements was submitted to these bodies for approval. Previous to this time, the congregation had paid only its current expenses, fuel, light, sexton, etc. But the introduction of the envelope system enabled the pro-vestry to begin supporting their minister, giving him a thousand dollars the first year.

In April, 1896, Doctor Stanger secured the services of Mr. Fred H. Bendig, Jr., and the present vested choir was organized, as was also the Lenten choir of little girls from the Sunday-school. In the

summer of 1899, St. Paul's Chapel became a parish.

On Thursday, October 12, 1899, Bishop Whitaker sought an interview with Doctor Stanger and asked if St. Paul's Church would be willing to take the name of Church of the Atonement if thereby a church building could be erected on their lot at Forty-seventh Street and Kingessing Avenue by friends of the Rev. Benjamin Watson, D.D., as a memorial to him, the promise being given that the funds would be forthcoming. This proposition was gratefully accepted by St. Paul's vestry. On November 22d and 23d the two vestries met and agreed to the consolidation of their corporations, St. Paul's vestry promising to use their utmost endeavor to raise \$10,000 towards

the building. On January 15, 1900, the court consented to the merger and consolidation, and on May 15th the Diocesan Convention approved the amended charter of the Church of the Atonement and its delegates resumed their old seats.

On June 25th of the same year Dr. Stanger broke ground for the new church in the presence of sixty members of the congregation, and on July 17th he laid the first stone in the concrete foundation of the church. On September 29, 1900, the corner-stone was laid, with addresses by Bishop Whitaker and Dean Bartlett. The box containing the deposits was placed in position by John Marsten, who, as a child, more than half a century before, had performed the same office at Seventeenth and Summer Streets. Among the deposits were autographs of the first and last vestries, photographs of the three rectors, pictures of the old church and the new, etc.

The church cost over \$60,000, including the \$6,000 organ. Aside from the amount (less their \$10,000) raised by the congregation, one man gave the church to us, paying all the bills as they became due. The first service held in the church was the baptism of ten children on Easter Eve, 1901, when the first notes of praise were sung by the children of the Lenten choir.

On May 12, 1901, the Church was consecrated, the Rev. Dr. J. B. Faulkner preaching the sermon on "The stones shall cry out and the timbers in the beams shall answer them." Among the memorials placed in the new church were a beautiful altar cross in memory of Ethel Morgan; the eagle lectern, a memorial to Doctor Watson from his old friend and warden, William Nill; the baptistry and font, a memorial to Doctor Roberts from his family, and the pulpit lamp, given by the Sunday-school as a memorial to the first rector, Doctor Goddard. The alms basin is a memorial to Townsend Whelen, former accounting warden; the baptismal ewer, a memorial to Grace Watson, daughter of Doctor Watson, and the credence table is a memorial of Mrs. Benjamin Smith, given by her husband. Since then several memorials have been added. A beautiful window has been placed in the chancel in memory of William Nill, for twenty-eight years accounting warden of the old church, being given by his widow. A valuable solid silver communion set was given by Miss Emma Gillingham. A tablet for hymns has been erected by Mrs. Shaffner in memory of her husband, Charles Shaffner, M.D. A litany desk has been given by Mr. William M. Irish. Bronze tablets have been placed upon the walls in memory of Doctor Stanger and Mr. R. Dale Sparhawk.

After the consecration of the church it was revealed that the ground upon which it stood was under mortgage, and immediately steps were taken to transfer

the mortgage to the parish house. The holder of the mortgage of \$10,000 most generously offered to cancel a dollar for every dollar given in liquidation. By this means, and largely through the efforts of the women of the parish, the mortgage is now reduced to \$3,000.

Doctor Stanger was rector of the Church of the Atonement from 1893 till his death, April 1, 1911, nearly eighteen years. His sudden death placed his assistant, the Rev. Charles Wesley Shreiner, in charge, who was called to be rector in the following winter, 1912. The parish reports 625 communicants, values its property at \$135,000 and has an indebtedness of \$3,000. It contributed \$214 last year to the work of the Convocation.

CALVARY CHURCH

(41st Street above Brown)

THE REV. CHARLES L. STEEL,
Rector.

This church, because of the motive underlying its foundation, commends itself to the attention of more persons than the congregation that assembles for worship within its walls; it has a claim upon the interest of Churchmen in the Diocese of Pennsylvania, and, indeed, throughout the American Church. For it was intended to be a monument to one whose memory ought to be revered by the entire American people. A chief instrument of God in the preservation of the Apostolic Order of the Church in this country, Bishop White, as chaplain of the Continental Congress and the friend and spiritual adviser of Washington and others prominent in the patriotic cause, was intimately associated with the very beginning of our national existence. The sword of the conqueror, the genius of the military commander and the ability of the statesman receive the plaudits of a grateful people, while the godly admonitions, the moral support and the devout supplications of the man of God, invoking the Almighty in support of the cause are usually forgotten. Calvary Church stands as a living monument to the work of Bishop White for the nation as well as for the Church.

In July, 1846, Bishop Alonzo Potter appointed the Rev. Joseph H. Smith, Jr., as a "missionary to labor for the Ladies' Missionary Association of Christ Church, Philadelphia, with the intent of first gathering a congregation, and then building a church edifice for the worship of Almighty God. The church building was intended to be monumental in its character; to perpetuate the good example of William White, first Bishop of this diocese, and to express thankfulness to God for the same." The first service was held August 9, 1846, in a sail-loft at Front and Noble Streets. Later a lot was secured at the southwest corner of Front and Margaretta Streets, and on April 4, 1851, the one hundred and third

anniversary of the birth of Bishop White, the cornerstone of the "monumental" church was laid. On this occasion Bishop Potter paid a tribute to the memory of Bishop White, "the most eminent native citizen, perhaps, that Philadelphia has produced." He spoke of the appropriateness of building "an humble but lasting memorial, where the poor may be welcomed to the Banquet Supper of the Lamb, and where the name and services of this Father of our American Church shall be embalmed and treasured up." He gave "thanks to the godly women who, in all meekness, but with indomitable courage and patience, have striven through five long years to provide here a lasting and most appropriate memorial." "In a church, the seats of which are always to be free, and which is to open its doors alike to poor and rich," he said, "they would remember the destitute and needy, and they would remember him, too, who, through his useful life, was distinguished by devotion to their wants."

The church was consecrated during the session of the General Convention in Philadelphia in October, 1856, the House of Bishops attending in a body, out of respect to the memory of Bishop White. The services continued uninterruptedly until the spring of 1882, when, the neighborhood having been given over to business interests, the parish removed to its present location. The removal of the actual building was accomplished with much care and patience, each stone being numbered and taken to West Philadelphia, the new building being an exact reproduction of the original one.

An endowment fund of about \$8,000 was bequeathed to the parish by the will of Miss Mary Cartwright, who died in 1900. About 1909 the property adjoining the church was purchased for a clergy house, in memory of the Rev. Alden Welling, rector from 1901 to 1903. On April 26, 1914, a cast bronze tablet, commemorating the removal of the church to its present site through the untiring efforts of the Rev. Thomas Poole Hutchinson, was unveiled and blessed. It was placed on the west wall of the church, near the north entrance. The list of the rectors of Calvary Church is as follows: 1846, the Rev. Joseph H. Smith; 1855, the Rev. Aaron Christman; 1857, the Rev. Charles R. Bonnell; 1865, the Rev. F. Dillon Eagan; 1867, the Rev. F. J. Clerc; 1869, the Rev. Jacob Miller; 1870, the Rev. G. Woolsey Hodge; 1874, the Rev. T. P. Hutchinson; 1896, the Rev. Jesse Higgins; 1900, the Rev. Walter Biddle Lowry; 1901, the Rev. Alden Welling; 1903, the Rev. Warren K. Demuth; 1907, the Rev. William A. Grier; 1910, the Rev. Charles L. Steel. The parish reports 320 communicants, values its property at \$46,000, has an indebtedness of about \$4,000 and an endowment fund of over \$9,000. It contributed \$42 to the work of the Convocation.

THE BIG BROTHER MOVEMENT

By CHARLES EDWIN FOX

To keep the boy who has started wrong from getting into more serious trouble with the possibility and liability of being sent to a correctional institution is a big problem. While there are many more organizations than ever before looking toward the welfare of the boy in every way, it must be remembered that the complexity of present day life, the many temptations that beset the city boy, and the more stringent laws, particularly in regard to school attendance and child labor, all combine to make it more difficult for the boy to keep out of the toils of the law.

No longer is the juvenile offender regarded as a criminal; to-day the law calls him a delinquent, and provides the Juvenile Court as an instrument to deal with him, to cure him by probation, if possible, or by commitment to a reformatory or other institution if necessary.

The probation department of the Juvenile Court in Philadelphia, probably has done as good work as has been accomplished anywhere in the country. Each probation officer, however, has so many boys to look after that the attention that may be given to any one youngster is necessarily limited.

Then, too, no matter how conscientious, willing and able the probation officers may be, they still represent the court and have the badge of authority that makes it so difficult to find even a half-way response on the part of many of the boys.

There is something vital lacking to supplement the splendid efforts of the probation officer—the unofficial, human, personal and individual touch. That is where the Big Brother fits in: one man to take a friendly interest in one boy; some one who will see the boy occasionally, encourage him in his successes, sympathize and help him in his failures, and help to make him more able to help himself by looking after his physical, mental, moral, and last, but certainly not least, spiritual well-being. The aim is not to pauperize him and to make him more dependent on others, but rather by making him a better all-around boy, to prepare him to become a more independent, capable and honest man and citizen.

So also much can be done for the boy who has failed on probation, and who is finally sent to a reformatory. When he is discharged or paroled, a Big Brother is a big help in making him feel that no stigma will be attached to him because of his past record if he shows a willingness to go straight in the future. A friendly interest after a reformatory experience is very necessary so that the boy may forget the worst he has learned, and profit by the best he has received in the institution.

The Big Brother gets far more out of his work with the boy than he puts into it. If he succeeds he has the satisfaction of having redeemed one youngster from perhaps a life of crime; if he fails he has at least the knowledge that he tried to help the boy go straight.

The Big Brother Association needs men in every section of the city to help in this work. A Big Brother is always assigned a boy of his own religious faith, and, where possible, living in the same neighborhood.

SOCIAL SERVICE ESSAY
COMPETITION

TWO HUNDRED DOLLARS IN PRIZES

A friend of the Joint Commission on Social Service has offered two hundred dollars to be used as prizes for an essay competition by theological students. The commission takes pleasure, therefore, in announcing the following conditions as governing the contest:

(1) The competition is open to all duly registered members of the *middle* classes of the following seminaries: The General Theological Seminary, the Berkeley Divinity School, Nashotah, the Episcopal Theological School at Cambridge, the Virginia Theological Seminary, the Seabury Divinity School, the Philadelphia Divinity School, the Western Theological Seminary, the Church Divinity School of the Pacific, the theological departments of the University of the South and of Kenyon College, and the Bishop Payne Divinity School. Each essay should be accompanied with a signed statement from the Dean certifying that the contestant is so registered.

(2) Essays are to be of from 3,000 to 5,000 words.

(3) Each essay must be signed by a *nom de plume*, and accompanied by a sealed envelope bearing this pseudonym and containing the real name of the writer, together with the certificate above mentioned (1).

(4) Selection may be made from the following topics:

- I. *Indirect Infringement of the Sixth and Eighth Commandments by Modern Business.*
- II. *The Bearing of Church Unity on Social Problems.*
- III. *How the Present Economic Order Concerns Churchmen as Churchmen.*
- IV. *Medieval Forerunners of the Modern Social Movement.*
- V. *The Church's Relation to the Improvement of Rural Life.*

Each essay must be accompanied by a bibliography and must be typewritten. Publications of the Joint Commissions on Social Service and on a World Con-

ference on Faith and Order will be furnished on request.

(5) All manuscripts must be completed and in the office of the Joint Commission on Social Service by November 1, 1917.

(6) The distribution of prizes will be as follows:

First: One hundred dollars.

Second: Sixty dollars.

Third: Forty dollars.

(7) The commission reserves the right to publish essays to which prizes are awarded and any others deemed worthy of honorable mention.

The commission further takes pleasure in announcing that the following have consented to serve as judges of the contest:

Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina.

Rev. Charles L. Slattery, D.D., Grace Church, New York.

Miss Vida D. Scudder, Wellesley College.

Inquiries may be addressed to the commission's office, 281 Fourth Avenue, New York City.

THE KNIGHTS OF ST. JOHN: A
SECRET ORDER FOR BOYS

One of the clergy of this diocese, the Rev. Francis M. Wetherill, curate of Old Christ Church, is the author of a little manual, to which the Rev. Llewellyn M. Caley contributes an introduction, and which is commended also by Mr. H. C. Buckalew, the Boys' Work Director at the Y. M. C. A., describing a secret order for boys, to be called the Knights of St. John. Naturally the details of the secret order should not be too clearly revealed, but it is proper to say that this fraternity grows out of the author's own experience as a worker with boys, and is intended to join together the various interests of normal boys in one comprehensive system under Church auspices. The ritual is taken largely from the Prayer Book, and a great deal of valuable religious knowledge is worked into it in a thoroughly interesting and attractive way. Only baptized boys are eligible for membership, and in every council the rector or one of the vestrymen appointed by him must be president ex-officio. The plan seems admirably fitted to succeed, especially in parishes where there are large numbers of boys, of varying tastes and interests, because in its many degrees this fraternity includes almost everything that a normal boy could possibly want to do, and relates it in a healthy way to the life of the parish. It is a pleasure to commend this plan, and to suggest that it be examined by those of the clergy who feel the need of some such organization in their parishes.

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Episcopal Appointments for March and April

Friday, March 2

Evg. PHILADELPHIA—Church of St. Simon the Cyrenian,
The Bishop

Sunday, March 4. Second Sunday in Lent

Evg. PHILADELPHIA—Church of the Resurrection,
The Bishop
A. M. PHILADELPHIA—St. Stephen's Church,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Andrew's Church,
The Bishop Suffragan

Wednesday, March 7

Evg. WILLOW GROVE—St. Anne's Church The Bishop
Evg. WYNCOTE—All Hallow's Church . The Bishop Suffragan

Friday, March 9

Evg. PHILADELPHIA—St. John's Church, Northern Liberties,
The Bishop

Sunday, March 11. Third Sunday in Lent

A. M. PHILADELPHIA—Church of the Atonement . . . The Bishop
Evg. PHILADELPHIA—Calvary Church, West Philadelphia,
The Bishop
A. M. PHILADELPHIA—St. James' Church, Kingsessing,
The Bishop Suffragan
Evg. PHILADELPHIA—Church of the Mediator,
The Bishop Suffragan

Wednesday, March 14

Evg. PHILADELPHIA—St. John Chrysostom Church,
The Bishop
Evg. PHILADELPHIA—Ascension Church,
The Bishop Suffragan

Thursday, March 15

Evg. PHILADELPHIA—St. George's Church, Richmond, Italian,
The Bishop Suffragan

Friday, March 16

Evg. PHILADELPHIA—Church of the Transfiguration,
The Bishop
Evg. PHILADELPHIA—L'Emmanuel Church,
The Bishop Suffragan

Sunday, March 18. Fourth Sunday in Lent

A. M. PHILADELPHIA—St. Barnabas' Church, Haddington,
The Bishop
Evg. PHILADELPHIA—Holy Innocents' Church, Tacony,
The Bishop

A. M. PHILADELPHIA—St. Mary's Church, West Philadelphia,
The Bishop Suffragan
Evg. PHILADELPHIA—Church of the Annunciation,
The Bishop Suffragan

Wednesday, March 21

Evg. NORWOOD—St. Stephen's Church The Bishop
Evg. CHESTER—St. Luke's Church The Bishop Suffragan

Thursday, March 22

Evg. CHESTER—St. Paul's Church The Bishop

Friday, March 23

Evg. COLLINGDALE—Trinity Church The Bishop
Evg. DREXEL HILL—Church of the Incarnation,
The Bishop Suffragan

Sunday, March 25. Fifth Sunday in Lent.

A. M. BALA—St. Asaph's Church The Bishop
P. M. ESSINGTON—Church of St. John the Evangelist,
The Bishop
Evg. PHILADELPHIA—St. Jude and Nativity Church,
The Bishop
A. M. PHILADELPHIA—St. Andrew's Church, West,
The Bishop Suffragan
P. M. PHILADELPHIA—St. Luke and Epiphany Church,
The Bishop Suffragan

Wednesday, March 28

Evg. LANSDOWNE—Church of St. John the Evangelist,
The Bishop
Evg. DARBY—All Saints' Church The Bishop Suffragan

Thursday, March 29

Evg. PHILADELPHIA—St. Augustine's Church,
The Bishop Suffragan

Friday, March 30

Evg. CLIFTON HEIGHTS—St. Stephen's Church . . . The Bishop
Evg. PHILADELPHIA—Church of the Epiphany, Sherwood,
The Bishop Suffragan

Sunday, April 1. Sunday next Before Easter

A. M. PHILADELPHIA—Church of the Saviour The Bishop
Evg. ROSEMONT—Church of the Good Shepherd . . . The Bishop
A. M. PHILADELPHIA—St. Peter's Church,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Paul's Church, Overbrook,
The Bishop Suffragan

Tuesday, April 3. Tuesday before Easter

Evg. PHILADELPHIA—*Church of the Holy Communion*,
The Bishop

Wednesday, April 4. Wednesday before Easter

Evg. PHILADELPHIA—*Grace Church*.....The Bishop
Evg. PHILADELPHIA—*Holy Trinity Church*,
The Bishop Suffragan

Thursday, April 5. Thursday before Easter

Evg. PHILADELPHIA—*Christ Church, Germantown*,
The Bishop Suffragan

Saturday, April 7. Easter Even

P. M. PHILADELPHIA—*St. Mark's Church*,
The Bishop Suffragan

Sunday, April 8. Easter Day

A. M. PHILADELPHIA—*Christ Church*...The Bishop Suffragan
P. M. CYNWYD—*St. John's Church*....The Bishop Suffragan

Monday, April 9. Monday in Easter Week

Evg. PHILADELPHIA—*St. Matthew's Church, Francisville*,
The Bishop

Tuesday, April 10. Tuesday in Easter Week

CONVOCATION OF NORTH PHILADELPHIA.

Tuesday, April 17

CONVOCATION OF GERMANTOWN.

Wednesday, April 18

Evg. PHILADELPHIA—*St. Michael and All Angels' Church*,
The Bishop

Sunday, April 22. Second Sunday after Easter

A. M. ARDMORE—*St. Mary's Church*.....The Bishop
P. M. PARKESBURG—*Church of the Ascension*....The Bishop
Evg. COATESVILLE—*Trinity Church*.....The Bishop
A. M. PHILADELPHIA—*St. Mark's Church, Frankford*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Paul's Church, Aramingo*,
The Bishop Suffragan

Monday, April 23

CONVOCATION OF SOUTH PHILADELPHIA.

Wednesday, April 25. St. Mark's Day

Evg. WEST CHESTER—*Holy Trinity Church*,
The Bishop Suffragan

Friday, April 27

Evg. SWARTHMORE—*Trinity Church*...The Bishop Suffragan

Sunday, April 29. Third Sunday after Easter

A. M. PHOENIXVILLE—*St. Peter's Church*.....The Bishop
P. M. DOWNINGTOWN—*St. James' Church*.....The Bishop
A. M. BRYN MAWR—*Church of the Redeemer*,
The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel*,
The Bishop Suffragan

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

Mondays

At the Church House, Lectures in Graduate Department of the Divinity School: 10.30 A. M., Dr. Ayer; 1.45 P. M., Dr. Montgomery; 2.45 P. M., Dr. Robinson.

The Rev. Stuart Tyson, D.D., will give a course of five lectures on "St. Paul" on Monday afternoons in the Holy Trinity Parish House at 3 o'clock. All are cordially invited to attend these lectures which proved so interesting last year when Dr. Tyson lectured on "Gospels."

Tuesdays

At 1505 Arch Street, at 12.30 P. M. Noon conferences under the auspices of the Church Mission of Help.

March 5. Monday

Monthly Luncheon of the Clergy at the Church House. Speaker: The Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary, New York City. Subject: "Elemental Religion in the Old Testament."

Meeting of the Colored Branch of the Woman's Auxiliary at the Church House at 11 A. M.

Second Church History Lecture on "The Medieval Papacy and the Protestant Reformation" by the Rev. Llewellyn N. Caley under the auspices of the Church Club, at the Church House at 8.15 P. M.

March 6. Tuesday

Meeting of the Standing Committee of the Diocese at the Church House at 4.30 P. M.

March 8. Thursday

Conference of the Bishop's Bricks Fund, at the Church House at 3 P. M. Speaker: The Bishop.

March 10. Saturday

Council of the Girls' Friendly Society, at Holy Trinity Parish House at 2.30 P. M.

March 12. Monday

Meeting of the Domestic Branch of the Woman's Auxiliary, at the Church House at 10 A. M.

Third Church History Lecture on "The Church Established in England and Its Relation to Rome," by the Rev. Llewellyn N. Caley under the auspices of the Church Club at the Church House at 8.15 P. M.

March 13. Tuesday

The Altar Guild of the City Mission will meet at the Church House at 3 P. M.

March 15. Thursday

The General Conference for the Bishop's Bricks Fund, will be held at the Church House at 3 P. M. Bishop Rhinelander will be present and will make an address on "The Diocese." All those interested are cordially invited to be present.

March 16. Friday

Meeting of the Sunday-School Superintendents' Association. Time and place to be announced.

March 19. Monday

The Foreign Branch of the Woman's Auxiliary will meet at the Church House at 10 A. M. Speaker: Bishop Rhinelander.

Fourth Church History Lecture on "The English Reformation and the Restoration," by the Rev. Llewellyn N. Caley under the auspices of the Church Club at the Church House, at 8.15 P. M.

March 26. Monday

Meeting of the Indians' Hope Branch of the Woman's Auxiliary at the Church House at 11 A. M.

Fifth and Closing Church History Lecture on "The Church in America," by the Rev. Llewellyn N. Caley, under the auspices of the Church Club, at the Church House at 8.15 P. M.

March 28. Wednesday

The Diocesan Branch of the Woman's Auxiliary, will meet at the Church House, at 10.30 A. M.

AN ORDINATION SERVICE

On the Feast of the Purification, B. V. M., a most interesting service was held in St. Paul's Church, Chester, Pa. The occasion was the ordination to the priesthood of the Rev. Douchette Redman Clarke and the Rev. Charles Redman Emanuel. The Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of Pennsylvania, officiated.

The sermon was preached by Archdeacon Phillips. The Rev. Mr. Harwood presented the Rev. Mr. Clarke, the Rev. Mr. Phillips, the Rev. Mr. Emanuel. The Rev. Dr. Robinson, of the Philadelphia Divinity School, said the Litany.

The clergy present and vested were: The Rev. F. M. Taitt, Rector; the Rev. Dr. L. M. Robinson, the Revs. Phillips, Begen, Thomas, McDuffy, Craven, Tabb, Bert, Harwood, Logan, Bright, Young and Doherty.

A large and interested congregation was present in the beautiful church, and as many of them had never seen an ordination service, it was a most delightful occasion to them.

The Rev. Mr. Clarke is in charge of St. Cyprian (Elmwood), and the Rev. Mr. Emanuel, of St. Paul's Chapel and St. Mary's Chapel, Chester, working under Archdeacon Phillips. After the ordination service, Dean Taitt entertained the clergy at a very enjoyable luncheon.

The Rev. Mr. Clarke, 417 S. Fortieth Street, would be most thankful if some kind friend would send him a hymn board for his chapel.

H. L. P.

THE TRAVELING LIBRARY OF THE CHURCH PERIODICAL CLUB

So little is known of the traveling libraries sent out so frequently, or of the wonderful assistance they have become to the various parishes which they visit to all parts of the missionary fields, sometimes sent as a memorial from some parish, and doing such great good. During the year of 1915-16 the C. P. C. served the 1,397 clergy, 2,642 laity, 443 institutions in various ways. There is over two hundred of these libraries in circulation through the country, from Maine to Florida. They are packed in a case, the books are neatly sorted suitable for any parish use, and then it begins its journey to those who have made appeal for them, remaining maybe from three to six months, then starting on again furnishing food for a good class of reading.

There is a growing demand for the Mission Study Books; what a treat it would be if some librarian would start a Mission Study Library of this kind in her parish, collecting from all those who have finished with the previous years' courses and send out to some distant

fields to those who are unable to purchase them. Addison says "Reading is to the mind what exercise is to the body."

Frequent appeals come in for Altar Books, Bibles, Prayer Books, Teachers' Bibles, Mission Hymnals; also Sunday School Charts and the various graded lesson books.

As the demand for these increase it is earnestly hoped that the church-going people will assist in this very good work carried on in the parishes in the diocese.

By applying to the Diocesan Correspondent, 2210 Sansom Street, she will at any time furnish the address of the librarians of any parish asked for in a certain district.

From a missionary in Oklahoma who has both white and Indian work under her charge:

The Church Periodical Club has been a real friend to us. Our small stipends do not allow us to subscribe for magazines, and how cut off from the world we would be without them! Through your kindness we enjoy so many; then they are passed on to the school and reading room, and after being enjoyed there they go as messengers of cheer and joy into most desolate homes—white people leasing Indian land. The families of five and six and even more live in dugouts or one-room houses in miserable condition. They have little to cheer their lives. In leaving the magazines I ask them to pass them on and they often very enthusiastically say, "Oh, yes; such and such a one is waiting to get them." One comes regularly twelve miles to get magazines. He says, "I don't know what we would do without the nice magazines you give us." I use them in my school work and in so many ways they are a real help to us.

From a missionary in Idaho (this kind of appeal, especially from the Western States, is becoming very frequent):

I was quite anxious to hear from you in regard to literature that would be instructive along the lines of Church history, Baptism, the Lord's Supper, Holy Confirmation, etc. I believe the Club can find an opportunity in this work to do our weak churches here in the West a great good. I presented eighteen adults in our last Confirmation class, which was more than half of our number of communicants. It was a revelation to us all, and did more to brighten our hopes than anything else we could have possibly done, and I am firmly of the opinion that the literature I put in the hands of our people had more to do with the spiritual awakening of our people than anything else we did. I do wish we could get more literature into the homes of the people; I am sure that there would be a great awakening in our Church. Is not this the big thing that is getting and winning adherents to the

Christian Science Church? In every home of the Christian Scientist we find a great deal of literature pertaining to their faith. Seldom is such the case in regard to our people. If you can assist us along this line I am sure that you will do your Church here a great favor. Leaflet literature seems to be the most likely to be read, the readiest distributed and passed on, while at the same time it is the cheapest we can get.

A mission worker in Wyoming writes: Most of our magazines and reading matter go to white people on ranches—to men in the Lye and Ditch camps, to others working on the oil wells in inaccessible places. We also lend our books constantly to them, as well as to the one hundred white people who live on the Reservation. My own *Saturday Evening Post* I send to Alaska; one knows how great the need is there!

I have just returned from a trip through the Yellowstone Park. While waiting for a piece of road to be mended I was accosted by a workman begging for reading matter. He was an engineer; he said the winters were very lonely and long, and they would greatly appreciate whatever they could get.

THE MID-WINTER BANQUET OF THE DIVINITY SCHOOL

The mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School was held in the Church House on Tuesday, January 23rd. Professor Foley, as president of the association, acted as toastmaster. He called first upon Bishop Garland to report as to the doings of the Joint Board at their mid-winter meeting during the afternoon. The Bishop mentioned as the matters of most importance: *First*, the favorable action taken upon the report of the Committee on the New Site, by which this committee was continued and instructed to pursue its campaign for funds and to secure plans for new buildings upon the new land; *second*, the adoption of a new series of regulations for the Graduate Department; *third*, the official action approving and entering upon the Pension Fund; and *fourth*, the granting of the degree of Doctor of Divinity to Dean Bartlett, and that of Doctor of Canon Law to Professor Robinson. The latter degree was voted in recognition of the completion, by Dr. Robinson, of twenty-five years of faithful service as instructor and professor at the school.

Dr. Robinson was, naturally, the second speaker, and he received a most hearty greeting from the alumni present, the great majority of whom had been his students. Dr. Robinson spoke of his years of service, and of the faculty members with whom he had been associated. And it is a curious fact that Dr. Robinson, as student or teacher, has had

personal association with twenty-three out of the twenty-seven who have been members of the faculty since the founding of the school.

Dr. Robinson was followed by the rector of St. Paul's Church, Chestnut Hill, the Rev. J. H. Chapman, whose general humor and plea for a stronger emphasis upon practical training met the cordial approval of his hearers, and by the rector of the Church of St. Luke and the Epiphany, the Rev. Dr. D. M. Steele, who, in a trenchant and vigorous speech, gave his criticisms upon seminary training, and led many to wish that some of his suggestions could be put into effect.

The Dean spoke on the present outlook for the school, and dwelt at some length upon what he felt was the greatest need in our seminaries to-day—a wise provision for practical training under expert guidance.

Bishop Israel was the last speaker, and brought greetings from the newest of the dioceses of the State to the school that is situated in the oldest of these dioceses, and which was founded when, in Pennsylvania, State and diocese were coterminous.

There were upwards of one hundred present—probably a record in attendance, and the occasion was marked by great enthusiasm.

GIRLS' FRIENDLY SOCIETY

The diocese has been honored by a visit from the general president of the society, Miss Frances W. Sibley, of Detroit, Mich. Two receptions were given for her, one in the auditorium of the Curtis Building, Independence Square, for all associates and members throughout the diocese; the other at Conshohocken, especially for those living in the Schuylkill Valley district, many of whom find it difficult to come in town at night. In this way about nine hundred had the opportunity of personally meeting Miss Sibley and listening to her, and thereby feeling they really know the president of the G. F. S. A. Miss Sibley also took tea at the new lodge on Sunday afternoon, and was greatly pleased with it.

The department for Candidates held its annual conference for the associates in charge of the candidate classes on January 17th, in the Parish House of the Church of St. Jude and the Nativity. From the reports given this work is growing in a very satisfactory manner; various pertinent matters were brought out through the Question Box, and thoroughly discussed. The speaker of the afternoon, Mr. Albert Cross, head of the Child Labor Federation, made an earnest plea for the work of the Little Mothers' League, giving suggestions as to methods of teaching. There is now a normal course of lectures for the

benefit of those who have children to teach.

The Annual Missionary Service was held in the Church of the Ascension, Sunday evening, February 4th, and was well attended. Mr. John W. Wood, of the Board of Missions, spoke on the needs of St. Agnes' School, Kyoto, Japan. The Rev. James B. Halsey, of St. Timothy's, Roxborough, explained briefly the Pilgrimage of Prayer, which began in the diocese on that day. The collection was given to the Building Fund of St. Agnes' School.

The Quiet Day for Associates and all Church women was held at St. Mary's Church, Philadelphia, February 8th, conducted by the Rev. Charles S. Hutchinson, who very kindly acted for the Rev. George L. Richardson, who was prevented by illness. This day was the Girls' Friendly Society's part in the Pilgrimage of Prayer week. There was a large attendance.

Another branch has just celebrated its twenty-fifth anniversary, that of Old St. Paul's. Organized in January, 1892, at St. John the Evangelist, Third and Reed Streets, it has maintained a continuous existence, though its name and meeting place were changed in 1909. About one hundred were present, including several of the original members and the two former branch secretaries. The programme for the G. F. S. A. Festival Week was given by the branch, followed by speeches from all the three branch secretaries, the diocesan president, the provincial vice-president and the chaplain. The present membership is ninety-four, and last year two of the senior members were presented with twenty-one year membership cards.

IN MEMORIAM

Elizabeth Swift

On January 27th, at Norristown, Pa., Miss Elizabeth Swift, for many years a faithful communicant and liberal benefactress of All Saints' Church, entered into Paradise. Few have the good fortune of being so much beloved by their fellow Churchmen as was Miss Swift. She was vitally interested in the welfare of the Church, and more particularly of her own parish. The beautiful and well equipped buildings are largely a monument to the liberality of herself and other members of her family. Her gifts included missions and many other good and worthy objects within and without the parish. Conscious of her own need, and sensitive to the influence of her example, she was even more regular in her church attendance than her health warranted. Her many virtues will long be gratefully remembered, and serve as an incentive to those who knew her. Miss Swift was particularly

known as one loyal to everything true and good, and those who profited most by her loyalty were her many warm friends. Her innate modesty and humility made her markedly open-minded to new revelations of God's truth. In like manner she was ever seeking fresh opportunities to do His will. A true, gentle woman of the old school, Miss Swift was specially tender towards all, and not least towards those of her own faithful household. A good servant of her Master, she well knew how to rule in His spirit. Grateful for every little kindness shown her, she herself gave many persons numerous and unmistakable reasons for gratitude. The poor in particular will sorely miss their friend of unbounded charity and thoughtfulness, and will long cherish the remembrance of many favors received from this true daughter of the unselfish Saviour.

"God grant unto her soul eternal rest, and may light perpetual shine upon her."

Mrs. George M. Connaroe

St. Mark's Church, Philadelphia, has lost by death one of its oldest and most esteemed communicants, Mrs. Nannie D. Connaroe, who entered into rest on the morning of Shrove Tuesday at her late residence, 1701 Spruce Street, in the 87th year of her age. The deceased was of distinguished lineage and had long enjoyed the acquaintance and esteem of a wide circle of friends. She was a devoted member of St. Mark's Church, a liberal contributor to numerous charities. As a memorial to her husband, whom she outlived twelve years, she gave the handsome marble pulpit in St. Mark's. Two stained glass windows, as memorials of her parents, were placed by her in St. James the Less Church, Falls of the Schuylkill. She also built the Episcopal Church at Ogunquit, Maine, where she had her summer home, and later in the same place erected a public library. The interment was in the cemetery of St. James the Less, where her parents and husband also are buried. She left no children.

Mr. William C. Lloyd

A member of the Parish of the Ascension, Philadelphia, for twenty-six years, for eleven of which he was a Vestryman, and for six years the Accounting Warden, passed away on January 19th in his eighty-fourth year. Brought up under Quaker influences, he early in life embraced the Church and was unfeignedly devoted to it. He attended its services with the utmost regularity, took the greatest interest in its welfare and tried to be of use to it in every way he could. For some years he taught a Male Bible Class in the parish, and continued his duties of Vestryman

and Accounting Warden as long as his health permitted him to do so.

For some years he has been rarely able to leave the house and so could not attend the Church, but the rector visited him regularly and gave him the Holy Communion before his death. He was buried from the Church.

May this devoted servant of the Church now rest in peace.

C. W. H.

Mrs. James Wilson

After over six years of most patient suffering, Mrs. James Wilson, of St. Mary's, Warwick, passed into rest on January 16th. The daughter of Mr. and Mrs. Phillip Richards, she was a lifelong resident of our community, and since 1888 a confirmed member of St. Mary's, to which she was devoted. For many years she was one of our most constant attendants and most faithful helpers. She is survived by her husband and a daughter. To the parish and community generally during these years of bodily suffering, she has been a splendid example of Christian fortitude.

SOME CONVOCATION HAPPENINGS

If the convocations are an integral part of our diocese, which presumably none will dispute, it goes without saying that their regular meetings should be reported as they occur in THE CHURCH NEWS. Are we daring in making bold to add that the responsibility of such reports rests primarily with the respective secretaries? (We discussed this matter once with one of these gentlemen and he demurred on the ground "that for the most part little beyond routine business was transacted and that could hardly be of general interest outside the limits of the convocation itself." Is that a fair and sufficient statement of the case?)

In this issue, for the first time in our connection at least with THE CHURCH NEWS, we are able to give some record of the meetings of three or four of our convocations. The data for these we gathered as follows: By attending our own, one; from casual references in parish papers which come to us, three; from secretaries of convocation, *not a single word*. Hence our lament. We are strongly of the opinion that the diocese at large should know something about the meetings of convocations as they occur. The accounts we publish herewith are singularly meager and unsatisfactory, we confess it. But we did the best we could with the available material. Perhaps later on some of these secretaries will come to our rescue and furnish us with what is really worth while.

B. S. S.

CONVOCATION OF WEST PHILADELPHIA

The winter session was held on Thursday, January 11th, as the guests of St. Mary's Church, Thirty-fourth and Locust Streets. The attendance was excellent and representative. The chief matter of interest under discussion was the possible establishment of a new mission in the vicinity of Fifty-fourth Street and Kingsessing Avenue, and a committee of the convocation to look into the matter and report at a future date was appointed. During the convocation the Rev. Henri M. G. Huff read a paper on "Proposed Reorganizations of Diocesan Agencies," which led to general discussion. A bountiful supper was served by the ladies of St. Mary's to all visitors.

CONVOCATION OF GERMANTOWN

At the Convocation of Germantown, held in Bridesburg, January 16th, resolutions were adopted providing for fuller reports of the several missions, that more careful consideration may be given to their problems and needs.

Bishop Garland announced that a donor, whose name is withheld, had offered to build a Church at Dolington.

A message from Bishop Rhinelander urged the building of a parish house basement for S. Gabriel's Mission at a cost of \$10,000. The Bishop offered to guarantee the last \$3,000.

Calvary Church, Germantown, reported the consecration of a chapel at Queen Lane Manor, to be known as the Chapel of the Good Shepherd.

Mr. Emhart's account of the planting of the Church in Edgeley, a town near Bristol, was very interesting. Practically all the community, including the Methodist body, turned eagerly to the Episcopal Church to be shepherded. The best two lots in the town were donated, and plans are already under way to build a suitable Church. A canvass of the community revealed forty communicants. Edgeley offers an opportunity the Church must meet.

CONVOCATION OF NORRISTOWN

The winter meeting on February 1st at Trinity Memorial Church, Ambler, the Rev. Wm. H. Boswell, rector, was unusually well attended and full of interest. At the opening service, with Bishop Garland as Celebrant, assisted by Dean Burk and the rector, a most appropriate sermon was preached by the Rev. John M. Groton, rector of Our Saviour, Jenkintown. While little beyond routine business was transacted a new spirit of enthusiasm and corporate consciousness is apparent in the Convocation, largely attributable to the concerted action of the various parishes in behalf of the Mission at Gulph Mills. Similar effort is now contemplated on behalf of the much needed Parish House at Royersford. The Woman's Aid to

the Convocation reluctantly received the resignation of its president, Mrs. Ervein, and selected Mrs. John N. Frazier of Rydal as her successor. Between the morning service and the business of the afternoon a bountiful luncheon was served by the ladies of the Ambler parish and an opportunity was given to inspect the beautiful buildings and unusually complete equipment of the parish, which most of the Convocation saw for the first time.

SOUTH PHILADELPHIA CONVOCATION

The meeting of the South Philadelphia Convocation was the best and most interesting in years. Beside the reports on the Italian and colored work, several speakers discussed phases of missionary activity in the city. Among them were the Rev. James B. Halsey, Deaconess Carroll, the Rev. Abel J. Arkin, and Mr. J. L. Jacker, who has recently come from Pittsburgh and is interested in the Jewish work. Miss E. B. Means spoke at length on the Mission of Help. There were about seventy-five members present. This part of the city includes almost the entire foreign population.

A missionary in Utah tells of meeting in a frontier town a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about, why we just sit up and listen."

The announcement is made that owing to ill health the Rev. William R. Turner will at Easter relinquish the rectorship of St. Paul's Memorial Church, Overbrook, where he has been so conspicuously successful in spiritual leadership. His leaving will be a distinct loss both to the parish and the diocese. To his brethren of the clergy his withdrawal will be a cause of peculiar regret.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The West Philadelphia Sunday School Association is among the most live of the diocesan societies and its meetings are becoming increasingly interesting. Its most recent one of the date of February 6th held at the Church of the Atonement was largely attended and full of interest. The supper, now a feature of these gatherings, gives occasion for acquaintance and social intercourse and has added much to the value of these occasions. After the routine business had been transacted, discussions were had of the topics, "The Sunday School Keeping Lent and Keeping Easter," helpful suggestions for each being made. The formal address of the evening was made by Miss Grace Lindley, whose theme was, "How the Sunday School May Meet the Missionary Opportunity."

The first term of the post-graduate courses of lectures offered to the clergy by the faculty of the Divinity School closed with the examinations held early in February which were taken by a large percentage of those enrolled. For the second semester the courses offered are: 10.30 A. M., The Continental Reformation (Prof. Ayer); 1.45 P. M., The Psalms (Prof. Montgomery); 2.45 P. M., The Eastern Liturgies (Prof. Robinson); 3.45 P. M., The Apocalypse—a continuation of the first term's work, by request of the class (Prof. Heffern). All the above are given on Mondays at the Church House—if not otherwise specified—in Room 8, on the second floor. Students desiring to be enrolled should notify the Rev. Dr. Yerkes at the Divinity School.

The Men's Club connected with St. Michael's Church, Germantown, has chosen the following for its officers this current year: President, L. E. Hoser; vice-president, J. J. Schuck; secretary, Harry Maguire; treasurer, G. F. Schuck; trustees, Messrs. Brown, Kreer and Bryan. The second annual banquet of the club was held on Monday evening, January 22d, at the Germantown Conservatory of Music (pending the completion of the new Parish House) and was a success from every point of view.

Father Harrison, of the Order of the Holy Cross, conducted a Quiet Day in All Saints' Church, Norristown, on February 14th.

Miss Williams, who for some months has been acting as parish visitor in the parish of the Resurrection, Broad and Tioga Streets, has resigned and on February 1st became House Mother to the Home for Boys at Rosemont.

Mr. George H. Streaker, Superintendent of the Sunday School of St. Stephen's Church, Philadelphia, has received an appointment on the staff of public lecturers connected with the Board of Education of Greater New York, and has already appeared on some forty odd occasions in that capacity in one and another of the centres in the metropolis where these free lectures are given. Mr. Streaker has prepared an illustrated talk on "Ships, Ancient and Modern," which is an absorbingly interesting story of the evolution of ships which everywhere has been received enthusiastically.

The rector and congregation of St. Matthew's Church, Eighteenth Street and Girard Avenue, are rejoicing in a fine gift and fitting memorial which was received and laid upon the Altar of the Church at the services Sunday morning, January 14th, in the name of the donor, Mrs. Miriam G. Melloy, in memory of her husband, the late George D. Melloy, for many years a highly respected member of the parish.

The memorial gift comprised a check for \$1,200.00 and a pledge of \$300.00 additional, for the purpose of placing tiles in all the aisles of the Church, and hardwood flooring under all the pews. This amount fully covers the estimates which the rector had secured from very reputable firms for the completion of this desired and needed improvement.

Mrs. Melloy's generous gift has given a great deal of pleasure to her fellow-members of the parish and to its clergy. It not only prevents the waste of a thousand dollars in the near future for perishable carpets, which can only last for ten years, and be shabby for half of the

time, but it makes a clean and artistic covering for the floor, which will last as long as the memory of any present communicant. We repeat it—it is a fine gift.

The memorial is fine also, for Mr. Melloy was, for long and long, a communicant at our parish shrine, and the family pew was often occupied. It is near this spot that a memorial tablet is to be placed.

Mrs. Melloy was very ill when the gift was made, although the plan and purpose were in her mind for a long time—dating from the death of her husband. The Vestry had previously given the rector authority to accept the gift for the specified purpose, without knowing the name of the donor. It is a matter calling for the singing of grateful doxology.

The Rev. Edward J. McHenry has just completed his fourteenth year as rector of the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue. He came to the parish at a time when seemingly it was at its lowest ebb. The people were discouraged, the outlook was unpromising, the location appeared unfavorable and even the Bishop was not over-optimistic as to the future. In the light of this, the statistics (so far as they can indicate anything) for these fourteen years are interesting. Then there were perhaps fifty communicants, while to-day the number is over 400. The Sunday School from less than fifty has grown to an enrollment of over 200. Then there were no organizations of any sort, while to-day the number is ten, all doing most excellent work. From an income of \$600 there is now about \$3,000 raised annually and the 1917 budget of the Vestry calls for \$4,000. When the inadequacy of the equipment and the transient character of the population of the district in which the parish is located are taken into consideration these are remarkable figures. Mr. McHenry and his good people are to be congratulated on the way they have worked together. May the future have even better things in store.

The evening of St. Paul's Day was the occasion of the annual dinner of St. John's Free Church, Elkhart and Emerald Streets, when about 150 men and women assembled at a neighboring restaurant and enjoyed a most pleasant evening together about the festive board. Bishop Talbot, of Bethlehem, was the guest of honor, other speakers being the Rev. E. J. McHenry, Mr. Frank Longshore and Mr. Dale Wolf. The occasion was most enjoyable and was a manifestation of the era of prosperity which the parish is entering upon under the inspiring leadership of its rector, the Rev. Gomer B. Matthews.

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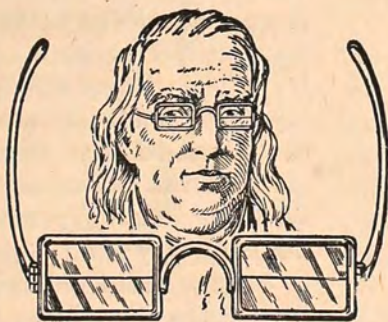
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The Memorial Church of the Good Shepherd, Rosemont, has recently received, as an addition to its parochial equipment, furnishings for use at funerals in the Church consisting of a bier, a pall of purple broadcloth and six mortuary candlesticks; all the gift (in memory of the late Mr. Thomas E. Baird) of members of his family. The candlesticks are the work of the well-known worker in wood, Mr. John Barber, the builder of the artistic rood screen of the Church. They are of oak and of most artistic design. One who is an expert in such matters says of them, "It can safely be said that they are the most beautiful of their kind in the United States."

The dinner of the Men's Club of All Souls' Church "for the silent people" was held in the Lecture Hall, on Tuesday, January 16th. The attendance is the largest we have yet had, and much enthusiasm was evidenced. The ladies as usual attended to the preparation of the dinner, which was up to the standard of such things. Bishop Garland was present and made a delightful address, making some promises which we know our people will appreciate. Among others present were the Rev. Messrs. J. O. McIlhenny and O. J. Whildin, and Messrs. T. Broom Belfield, Clarence Manning, E. S. Thompson, James A. Weaver, C. Settles, J. A. McIlvaine, Jr., Orvis Dantzer, F. Dantzer, Joseph Lipsett and a few other visitors whose names we did not catch. Addresses were also made by the Rev. Messrs. McIlhenny and Whildin, and Messrs. Weaver, Thompson and Sanders. Messrs. Manning, Lipsett and Dantzer interpreted the spoken addresses.

The second annual banquet of the local alumni of the General Theological Seminary was held in the Club Rooms of the Church House on the evening of February 15th. It was a wretched night so far as weather was concerned. This with other circumstances which could not be avoided combined to keep the attendance down. But those who were able to be on hand were amply repaid for any exertion made to be present. After an unusually appetizing dinner had been partaken of, the Rev. Charles S. Hutchinson, who presided, in a brief address, bade all welcome and then in order introduced the speakers of the evening. First and foremost was Dr. Fosbrooke, the new Dean. As he had been in residence scarcely a fortnight his address in the nature of the case could not be history so much as prophecy. His theme was "The Outlook for Theological Education," in the thoughtful elaboration of which he revealed the vision he entertains for the Seminary. He made a splendid impression and all

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present felt that the trustees had been led to select the right man for the place. Father Harrison, O.H.C., gave a vivid and fascinating description of the work of his Order at St. Andrew's School, Sewanee. On behalf of the Board of Trustees, the Rev. Ralph Pomeroy, of Princeton, spoke eloquently of the aims of the present administration and detailed some of the needs of the Seminary. Brief addresses on behalf of the local committee were made by Messrs. Dennison and Sanderson. In appointing the committee to manage the affairs of the local Association for the ensuing year, it was asked that they should consider (a) the advisability of more frequent meetings rather than the one annually; and (b) in view of the residence of so many of the alumni, the holding of such meetings in the middle of the day rather than at night. There are within easy reach of Philadelphia about eighty alumni and the problem before the local Association is how most conveniently to serve the greatest number of these.

The Sunday School Teachers' Institute, comprising our Sunday Schools in Kensington, Richmond and Frankford districts, held its first quarterly meeting in St. Barnabas' Parish House, Third and Dauphin Streets. The speaker of the evening was the Rev. Herbert W. Burk, of Valley Forge.

All the parishes and missions were represented, with the exception of two or three. There were fully 110 teachers and officers present. Both the subject of the speaker, "The Beginning of Sunday Schools in This City," and the discussion on the floor were very interesting, and the refreshments very enjoyable.

On Sunday evening, January 28th, the forty-ninth anniversary of the founding of the parish of the Holy Apostles was observed at the Church of the Holy Apostles, Twenty-first and Christian Streets. The choirs of the three Chapels connected with the parish, the Chapel of the Holy Communion, the Chapel of the Mediator, and the Chapel of St. Simon the Cyrenian, combined with that of the Mother Church, and their respective clergy and congregations took part in the service. The preacher was the Rev. Alexander G. Cummins, Litt.D., of Poughkeepsie, N. Y., and editor of the *Chronicle*. A large congregation filled the Church, including the balconies.

The growth of the parish had its initiation in a meeting held in the Lecture Room of Tabor Presbyterian Church, Eighteenth and Christian Streets, on Sunday, January 26, 1868. On the same day and at the same place Mr. George C. Thomas and a few others gathered together the nucleus of the Sunday School, to the organization and growth of which his life was peculiarly dedicated. For several years worship was conducted in

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Lincoln's Birthday brought together at the Church of the Holy Apostles both afternoon and evening a notable gathering of the men of the diocese for the annual conference on lay work. Bishop Rhinelander presided and spoke in the afternoon and Bishop Garland in the evening. Other speakers were the Field Secretaries of the Brotherhood of St. Andrew. It was felt by all present that a great impetus had been given to the national convention of the Brotherhood which is to be held in Philadelphia next fall.

Members of the Society of St. Charles, King and Martyr, have commemorated the 268th anniversary of the beheading of Charles I. Under the leadership of William F. Smith, Grand Master of the Order, the members, numbering about one hundred, attended services in the Church of the Ascension in the morning, when the services were conducted by the rector, the Rev. G. Woolsey Hodge, D.D. In the evening they attended services in old St. Peter's Church. All the members wore the St. Charles insignia, which include a red scarf draped from shoulder to waist. The service was the one ordered in former times for St. Charles' Day.

The Rev. James Doberstine, vicar of St. Luke's Church, Reading, diocese of Bethlehem, has accepted an invitation to the curacy of Grace Church, Girard Avenue and Leidy Street, entering upon his duties February 1st. He succeeds the Rev. T. Leslie Gosling, now the rector of St. Matthias' Church, Philadelphia.

The Rev. J. Clayton Mitchell, because of continued ill health, has been obliged to resign as Missionary at Holy Trinity, Lansdale. By appointment of the Bishop the work there has been placed in charge of the Rev. Dr. Charles W. Schliffer, recently of the staff of the City Mission.

It will be good news to his many friends to learn of the most encouraging progress towards complete recovery being made by the Rev. J. Thompson Cole, rector of St. Paul's, Cheltenham.

Former United States Judge Dallas passed into life after a prolonged illness on Sunday, January 21st. He had been for long an active member of St. Clement's Church, from which he was buried on the following Tuesday. The deceased held a high position as a jurist and was prominent socially.

The annual meeting of the Actors' Church Alliance at the Bellevue-Stratford on February 6th, attracted a very large and interested audience of the clergy and laity of the city and the occa-

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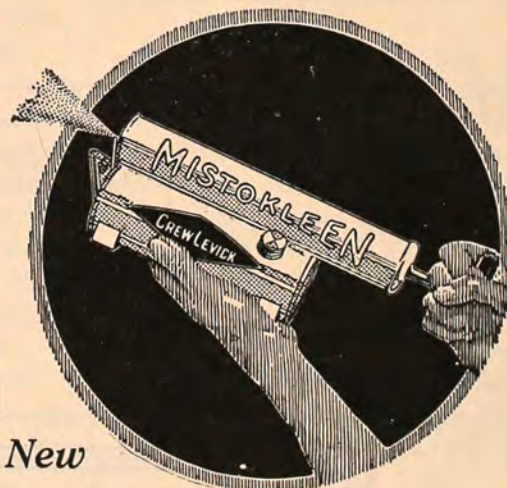
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sion was a notable one. A quickening of interest in the work of this very useful society had been given (to the clergy at least) by a powerful presentation of the subject a week previously at the Clerical Brotherhood by the Rev. Walter E. Bently, of New York. The Rev. Dr. Tomkins, president of the local society, presided, and most interesting addresses were made by Mr. George Arliss, Sir Herbert Tree and Mr. Raymond Hitchcock. The active co-operation of churchmen, especially the clergy, is sought for at this time. It is a worthy cause and should be generally supported.

The Rt. Rev. Cleland K. Nelson, D.D., Bishop of Atlanta, died at his home in that city on the evening of February 13th. Bishop Nelson was very well known and greatly beloved in this city, for here he began his ministry. Having completed his studies at the Berkeley Divinity School in 1876, immediately after his ordination to the diaconate he became rector of St. John the Baptist Church, Germantown, remaining there until he was called to the rectorship of the Church of the Nativity, now the pro-cathedral, at South Bethlehem. In his Germantown charge Dr. Nelson disclosed those capacities for leadership which have made him so successful as a bishop. It is interesting to learn also that it was while he was at Germantown that he trained an evident bent toward handicraft in a useful way. It was his recreation in leisure hours to frequent the shop of one of his parishioners where he learnt the art of wood carving. He fashioned many beautiful things with his own hands. Much of the chancel work in St. John the Baptist Church was designed and finished by him.

As has become the use of the diocese the clergy were called together for devotional preparation for Lent on the Monday morning before Ash Wednesday, the place of meeting this year being St. James's Church, Twenty-second and Walnut Streets. There was a Celebration of the Holy Communion at 8 A. M. with the Rev. Dr. Edw. M. Jefferys as Celebrant. A breakfast was served

afterwards to all present. At 10 o'clock the rector of the parish read Morning Prayer and the Bishop Suffragan made the address. Prefacing with some items of diocesan moment, to which he briefly called attention, Bishop Garland spoke earnestly of the possibilities of the time in the spiritual mobilization of the laymen of our Church and urged a greater use on the part of the clergy of the as yet largely undeveloped capacities of the men.

At 11.30 Bishop Rhinelander was present and after brief devotions made a spirited address on the text, "O ye that love the Lord, see that ye hate the thing which is evil" (Psalm xcvi: 10), making an appeal in the Church for the pursuit of holiness with courageous penitence, and in the State for a zeal for righteousness in a new found loyalty.

The Litany and special Intercessions brought the devotions of the morning to a close.

THE GALILEE MISSION

Since our last issue this most promising agency of the Church has been celebrating its twentieth anniversary with public exercises which have attracted considerable attention. The dates of the observance were January 27th., 28th. and 29th. Saturday evening in the Chapel of the Mission, 821-823 Vine Street, with music furnished by the choir of Christ Church, Bishop Garland presided and addresses were made by the Rev. Drs. Washburn, Pierce and Tomkins, and by W. A. Lippincott, Jr. Sunday evening the services were held in the Church of the Resurrection, Broad and Tioga Streets, and a number of the workers and converts together with the Superintendent, the Rev. J. J. D. Hall, made addresses. Monday evening in the Chapel of the Mission with the music led by the choir of St. Jude and the Nativity, Bishop Tyler of North Dakota presided and others speaking were Dr. Mockridge, the Rev. Mr. Caley and Mr. E. H. Bonsall. These public exercises but call attention to the remarkable work Mr. Hall and his associate, Mr. Wilkins, together with many volun-

teers from the various parishes of the city, are carrying on all the time. There is a service nightly in the Chapel throughout the year. The total attendance for the year at these services was close to 68,000. A conservative estimate of those reclaimed permanently for better living is at least 1,700. As the result of the Mission in the past eight years at least thirty men have entered our ministry and there are at present several pursuing their studies preparing for ordination. In one of the darkest and foulest spots in our city the Galilee Mission is doing its work for Christ and His Church. The sympathy and support of the whole diocese should be actively behind it.

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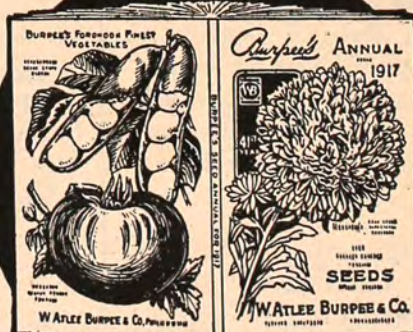
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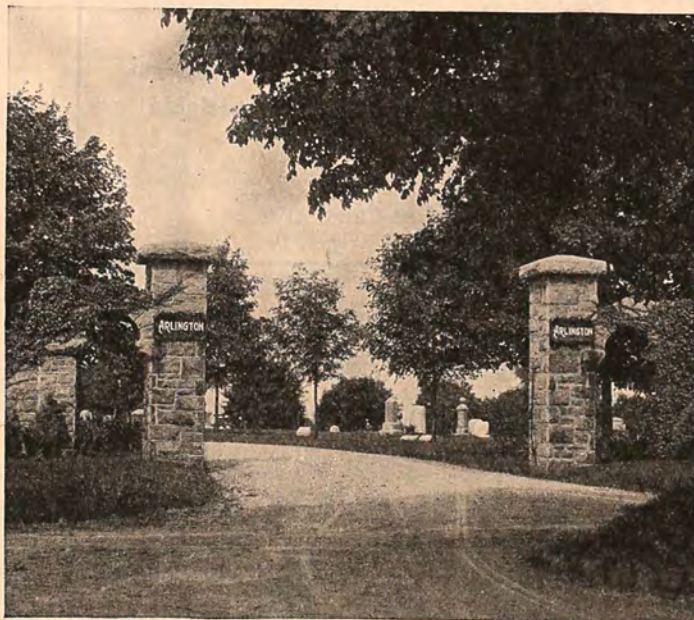


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